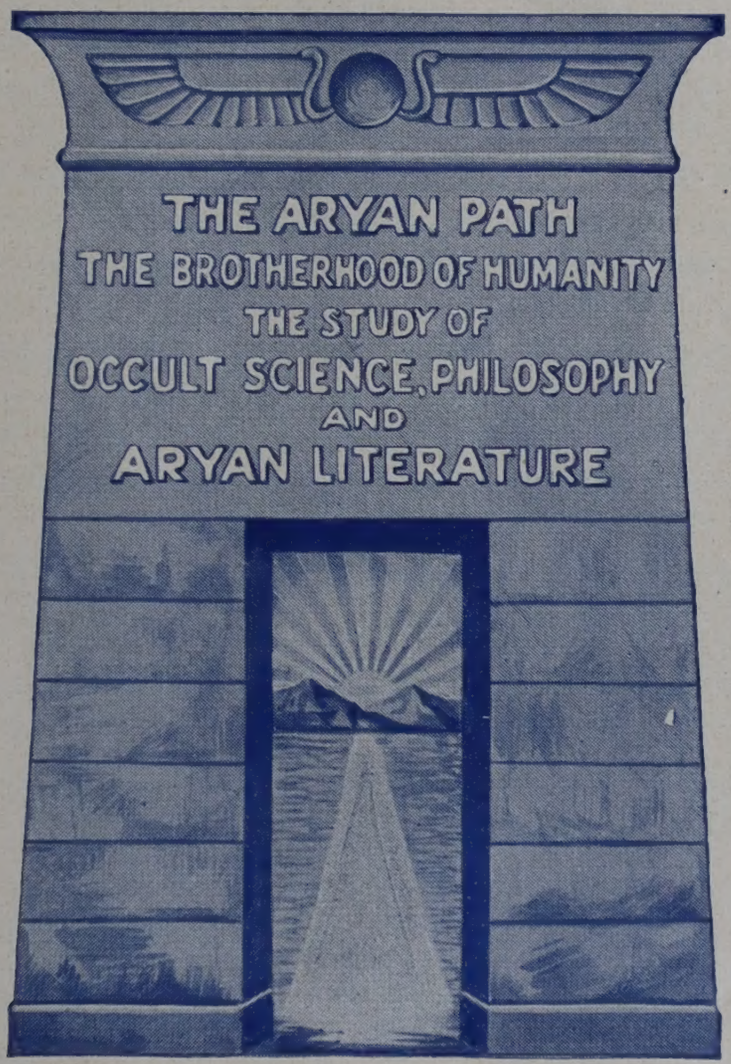
LIBRARY COPY

THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIII No. 11

September 17, 1943

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

—H. P. Blavatsky

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2*s*., Re. 1, per annum, post free. (Please see p. 176.)

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher than Truth

BOMBAY, 17th September 1943. VOL. XIII. No. 11.

CONTENTS

Apply—Apply—Apply 161
Theories about Reincarnation and Spirits—*By H. P. Blavatsky* ..163
The Study of " The Secret Doctrine " 172
Our Civilization 173
In the Light of Theosophy 175

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1943. VOL. XIII. No. 11

APPLY—APPLY—APPLY

Poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

If we never begin we will never accomplish.—W. Q. JUDGE

The failure of our civilisation is due neither to lack of knowledge nor to lack of moral precepts which are preached from a thousand platforms and through a thousand periodicals. And yet real knowledge of man and nature is scarce and the practice of the moral principles of tolerance, love, brotherhood, etc., is rare. Just as men and women of means are generous with their money only after every sensuous and personal whim for luxuries is gratified, so also people think of others only when or after their own egotism is well fed.

The student of Theosophy is fortunate: to him true knowledge is available, philosophical ideas reveal their moral counterparts, and soul-science instructs how both of these can be practised. There is no reason why *he* should lag behind and not practise what he has learnt and, more, what he often preaches.

Every tyro in Theosophy knows the words of the Third Fundamental of *The Secret Doctrine* and repeats them—"self-induced and self-devised efforts"; and yet, hour by hour, how many miss the opportunity of making correct applications of this truth, so important to spiritual living! The worst is that there are students who misapply and fancy that giving way to the impulses of their lower nature is acting out this instruction of the Third Fundamental! Rooted in and proceeding from the impulses of the personal self, such speak and act (and even advise others to do likewise), considering themselves as self-reliant, depending on the self! Well, they are—only their reliance is on the lower self, their dependence on the personal self. Such need to study the Third Fundamental over again and to see how Interdependence is implied in the parenthetical phrase "checked by its Karma." Independence without interdependence strengthens a man's egotism; reliance on the Inner Ego and on the Higher Self invariably brings out the sense of Interdependence and therefore of altruism and brotherliness. The Third Fundamental is important because it is the starting-point in spiritual living, the very foundation on which Theosophical Discipline rests.

What are the marks of one who earnestly attempts to act from the basis of the Inner Ego? While he does for himself all he can do without troubling others, he takes into account the existence and the needs of others—men and things—and sees to it that he does not hinder or exploit them and that his actions do not disturb the beneficent deeds of others. He does not quarrel with his environment or blame others whom Karma brings in his contact when he does not get his own way. He seeks for adequate knowledge to make right applications before he acts. He learns to turn a force of evil to good, and keeps on doing this all the time.

The aspirant has to learn that the practice of this item of the Third Fundamental, as the very basis of life-discipline, falls into two compartments. His work on himself; and his work as a social being, in family and national life, as it affects others. His thoughts influenced by the Teachings have to be directed to his motives so that his actions have a correct foundation and

not only a showy superstructure.

Does his Self-reliance manifest in calmness when things go wrong with himself?

What is his attitude to ill health of his body? Does he give himself over to his doctor, body, mind and soul, allowing that doctor to manage everything? Or does he try to understand his ailment, co-operate with the doctor with discrimination and tact, not falling prey to the modern notion that, by fair means or foul, the health of the body must be maintained or the life of the body must be prolonged irrespective of what is done to Nature and to other men.

What is his attitude to frustrated desires? Does he smile and learn the lesson of frustration with poise or does he grouch and pout and sulk and even become sullen?

What is his attitude to his profession or his employment? Is he at office to earn money or to fulfil a social obligation? Is he honest as the world conceives honesty or as Theosophy describes it? Is he hard-working with a sense of responsibility to his tasks, valuing his labour as a means of Theosophical education as well as of Theosophical expression? In buying and selling, in all talks and transactions, does he remember or forget that he is his brother's keeper?

Does he examine his beliefs, re-forming them by casting out orthodoxy and importing Theosophy into them?

What about his habits of eating and drinking and dressing—are these in conformity with what Theosophy teaches?

When he passes on from labour to recreation does he say "Now let us forget Theosophy and enjoy ourselves!" or does he choose his frolic and his fun with discernment?

Then—why is he making so many mistakes? Why is he so slothful in action, so lazy in attention to what he is doing and how he is doing it? Why is he so full of self-pity, self-sympathy? Why is he so clear in perception of the faults, mistakes, sins of omission and commission in others, and so deficient in understanding of the tempests of feeling and the play of thought in himself? Why is he so exceedingly sensitive in regard to anything affecting himself, and so moderate and temperate in regard to anything that affects another? Why can he not clearly express to another the teachings he has been studying so long? Why can he not give a better example in himself of the great philosophy he is so fond of recommending to the attention of others?

What is his attitude to his discipline? Are his duties cheerfully, accurately and punctually performed or are they irksome? "I don't like it but I have got to do it," is not Self-reliance. Does he study cheerfully? Does he go to the Lodge meetings with devotion and enthusiasm? Does he attend to the proceedings or does he look for the end of the hour? Above all, does he observe his discipline understandingly and with a due appreciation of right mortification or does he keep murmuring—"Why can't I do as I please?"

The above is made up of numerous questions. Let each one of us give his own answer to himself, thus examining the extent and the mode of his own application.

There must be an answer. Is it, after all, that we are mistaken? That our philosophy is no better, no truer, no more inclusive, than the thousand and one erroneous or partial teachings that we speak of with lofty disdain? No, we are sure it is not that. Then, what is it? What else can it be than that in our studying, our application, our living of Theosophy we are still using the Kamic key? That selfishness is still with us the pervading influence? That though we deceive ourselves by saying and thinking that we aspire to become disciples, the vices of the ordinary man have but changed aspect and reappeared in our hearts, more subtle and more powerful than ever?

Now, at the threshold, this mistake can be corrected. But if we carry it on with us it will grow and come to fruition, or else we must suffer bitterly in its destruction.

THEORIES ABOUT REINCARNATION AND SPIRITS

[Reprinted from *The Path*, Vol. I, p. 232, November 1886.—EDS.]

Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in "*Isis Unveiled*" Vol. I, 351-2, and later teachings from the same pen and under the inspiration of the same master.[1]

In *Isis*, it was held,—reincarnation is denied. An occasional return only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, "*Isis*" allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C. C. M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation—i.e.*, the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*[2] is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner*-stone of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Averse to wrangling with one who was a friend and undesirous at the time, to enter upon a defence of details and internal evidence—a loss of time indeed,—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in "*Isis*" —an encyclopedia of occult subjects in which each of these is *hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticised, wherein it was said that "a few *fragments* of this mysterious doctrine of reincarnation *as distinct from* metempsychosis"—would be then presented. Sentences now explained are in italics.

"Reincarnation *i. e.* the appearance of the same individual, *or rather of his astral monad, twice on the same planet* is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature*, and happens only when the latter *seeking* to *restore* its *disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident.* Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a

[1] See charge and answer, in *Theosophist*, August, 1882.

[2] The cycle of existence during the manvantara—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*.

perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual—the latter having been set apart* to animate a frame and the former to shed its divine light on the corporeal organization—*must try a second time to carry out the purpose of the creative intelligence.*" (Vol. I, p. 351.)

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot;* in the Greek philosophy is called the *simulacrum* or *umbra,* and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.[3] It *is* "a violation of the laws of harmony of nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i.e. the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law.*

If reason has been so far developed as to become active and discriminative there is no[4] (*immediate*) *reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, *could not progress in unison and pass onward to the sphere above*[5] (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:—

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the "*personal*" or *false* Ego—the *peri-sprit*—save the exceptional cases mentioned. But that (*a*) there are re-births, or periodical reincarnations for the immortal Ego—("Ego" during the cycle of re-births, and *non*-Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (*b*) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv,* that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara,—is the real *Ego.* That (*a*) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan,—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (*b*) that, unless the fruition, the spiritual aroma of the Manas—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the—2½—as they are composed of the terrestrial portion of *Manas,* of its Vehicle *Kama-Rupa* and *Lingha Sarira,*—the body dissolving immediately, and *prana* or the life principle along with it,—that these principles having belonged to the *false* personality are unfit for Devachan.

[3] Hades has surely never been meant for *Hell.* It was always the abode of the sorrowing *shadows* of astral bodies of the dead personalities. Western readers should remember Kama-loka is not *Karma*-loka, for Kama means *desire,* and Karma does not.

[4] Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

[5] By "sphere above," of course "Devachan" was meant.

The latter is the state of Bliss, the reward for all the undeserved miseries of life,[6] and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating[7] principles are left behind in *Kama-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

"What reward or punishment can there be in that sphere of disembodied human entities for a *fœtus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect?" (*Isis*, Vol. I, p. 352.)

These are, then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was than. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions.

One of such is on page 346, another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge[8] whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis!*

"The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again.* When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chances of the prize; some retrace their steps and begin again."

Clear enough this, one should say. Nature baffled *tries again.* No one can pass out of this world (our earth) without becoming perfected "*physically, morally* and *spiritually.*" How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each

[6] The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, *as some Sorcerers* do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of Evil.

[7] See "An Important Correction" reprinted immediately following.

[8] Says Apuleius: "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the Gods manes who lived.*" But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a *lemure.* "*Lemures*" are the *manes*, or ghosts, which we know under the name *lares.* When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvæ.* They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" Apul. class, pp. 143-145.)

department—to evolute in the "circle of necessity," can surely never be found in one human life? And yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration* and *reincarnation;* only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty.*" It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle*. "*Isis*" was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa;* whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. *The cause of reincarnation*[9] *is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.* From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

[9] "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

"Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma* (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire."

"They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?"

And just after this we are again made to say of Buddha and his Doctrine of "Merit and Demerit," or Karma:

"But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by "*life in the same cycle,*" and you will have the correct reading: for what would have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of incarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some

specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa) an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the "Immortal Ego," the "Divine monad," etc. etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.[10] Certainly it is not all *this*, which as a fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent "*I*" disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in "Devachan." As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit* the "false personality," or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i.e.*, that no "*personality*" has ever yet been "reincarnated" "on the same planet" (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship*; and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized

[10] A proof of how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth" in the "Nineteenth Century" for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the *Ego*, the following: "How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?"

To this query the author answers as any true theosophist would: "The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified, etc." (pp. 356 and 357). In other words, the theosophical doctrine is adopted, Atma and Buddhi having culled off the *Manas*,—the aroma of the personality or *human soul*—go into Devachan; while the lower principles, the astral *simulacrum* or false personality void of its Divine monad or spirit, will remain in the *Kamaloka*—the "Summerland."

and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of substance to clothe themselves with?" *Answer:* That which is now called *perisprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks. Have they *a body* whether gaseous, fluidic, ethereal, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma or spirit* is *Arupa* (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal: "meri spiritus, omnes corporis expertes,"* and in the words of the "SECRET DOCTRINE," *primordial.* Emanations of the undifferentiated Principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element;* the second category of the second Emanation of the Soul of the Elements; the third have a "*mind* body" to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES the first *rupa* group of which is composed of one element *Ether;* the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act*, not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action." The spirits or human *monads*, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals.* For we are taught that those spiritual beings that can assume a form at will and appear, *i. e.*, make themselves objective and even tangible—are the angels alone (the Dhyan Chohans) and the *nirmanakaya*[11] of the adepts, whose spirits are clothed in sublime matter. The astral bodies—*the remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (I Cor. XV., 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death;* for the apostle takes care to explain in Verses 51 and 52, "*Immut abimur sed non omnes.*" Behold, I tell you *a mystery:* we shall *not all sleep* but we *shall all be changed.* This corruptible

[11] *Nirmanakaya* is the name given to the astral forms *(in their completeness)* of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H. P. B.

must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both "*theurgists*" *par excellence*, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body"; (2) *Khaba* "astral form," or shadow; (3) *Khou* "animal soul"; (4) *Akh* "terrestrial intelligence"; (5) *Sa* "the divine soul" (*or Buddhi*); and (6) *Sah* or mummy,[12] the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation *Osirified, i. e.*, absorbed into *Osiris—Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris. Papyrus on magic." (*papyrus magique*, translated by Chabas) who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones,—who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time—mut, em, nam*—and who were called the *H'ou—métre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine*). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé;* or again the Chinese *Houen*, identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by Festus, the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum*.

"The human soul," says Apuleius, "is an *immortal God*" (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i. e.*, its domestic gods: in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues. *Inane terriculamentum, ceterum noxium malis*); or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, see—Du Dieu de Socrate, pp. 143-145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidôlon* of the Greeks, and of their *Nepesh* by the Rabbins: (See *Sciences Occultes*, Count de Resie. V. 11). All the *Illuminati* of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal* death (birth) the pure spirit remains attached to the *intermediate*

[12] Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is Buddhi; (3) *Akh* is Manas; (4) *Khou* is Kama-rupa, the seat of terrestrial desires; (5) *Khaba* is Lingha Sarira; (6) *Kha* is Pranatma (vital principle); (7) *Sah* is mummy or body.

and *luminous* body, but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres* on the shores of Acherusia "*where live neither our bodies nor our souls*," but only our images.

" * * * Esse *Acherusia* templa,
* * * Quo *neque* permanent *animæ, neque corpora* nostra,
Sed quædam simulacra * * "

Virgil calls it *imago* "image" and in the *Odyssey* (I. XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying—"No, thou art not my father; thou art a demon,—trying to seduce me!" (*Odys.* I. XVI. *v.* 194.) "Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares, lemures, genii* and *manes*." Cicero, in translating Plato's *Timaeus*, translates the word *daimones* by *lares*; and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) makes the lares preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos*.[13] "However it may be," says in his queer old French, Leloyer, "they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY *borrow from dead men*." (*Livre des Spectres*. V. IV, p. 15 and 16.)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*."

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (Epistol. I. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: *Genio civitates*—"to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). "The *manes*[14] were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.:

Tibullus shows by his line:—

Ne tibi neglecti mittant insomnia manes. (Eleg., I, II.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirits." (Leloyer, p. 22.)

The term *Eteroprosopos* when divided into several compound words will yield a whole sentence, "an other than I under the features of my person."

[13] Because they drove the enemies away.

[14] From *manus*—"good," an *antiphrasis*, as Festus explains.

It is to this terrestrial principle, the *eidolon*, the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis*.[15]

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—" neither his spirit nor his body, but his *reflection* at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See "Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race" man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

> "Bis duo sunt hominis; *manes, caro, spiritus, umbra*
> Quatuor ista loca bis duo suscipiunt.
> Terra tegit carnem, tumulum circumvolat umbra,
> Orcus habet manes, spiritus astra petit."

Ostende, Oct., 1886. H. P. BLAVATSKY

[15] Page 12, Vol. 1, of "*Isis Unveiled*" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

AN IMPORTANT CORRECTION

[Reprinted from *The Path*, Vol. 1, p. 320, January 1887.—EDS.]

TO ALL THE READERS OF THE PATH:

In the November number of *Path* in my article "*Theories about Reincarnation and Spirits*," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in Kama-loka, etc.," whereas it ought to read "Therefore the NON-*reincarnating* principles (the false personality) are left behind in Kama-loka, etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*. [See foot-note 7 in article immediately preceding.—EDS. THE THEOSOPHICAL MOVEMENT.]

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland"; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

H. P. BLAVATSKY.

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[Ed.—*The Path*]

THE STUDY OF THE SECRET DOCTRINE

A FEW SALIENT POINTS

The teachings of the Secret Doctrine are not new or incomplete. These teachings pass from the immemorial past to the unfathomable future. Carved on rock, traced in symbols and glyphs, reflected in the great minds and hearts of Divine Kings and Great Teachers, they are brought to birth in any civilisation through the efforts of Those Who know and those who struggle to know. They are, in fact, the Divine Ideas of the Universal Mind, impressed as archetypal ideas on higher planes of Nature and reflected on to the plane of human consciousness as the Laws of Nature.

The accuracy of the Teachings is assured. H. P. B. gives her own testimony to her "somewhat intimate acquaintance with Eastern adepts and study of their science." And she tells us that what she believes in is: "(1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching." (*Lucifer*, Vol. V, p. 157) The student must learn for himself to sense this accuracy.

Our study of *The Secret Doctrine* is for this purpose. If we study merely with our senses and mind we can never progress for we shall only expand our knowledge of this plane of illusion. What we seek to gain is that unfoldment of consciousness which will help us to get a new perception of Nature and of our relationship to the whole of manifested and unmanifested Nature. Though the scope of *The Secret Doctrine* is so vast and it covers such a multitude of subjects, yet this different faculty aroused in us will give us the capacity to pierce through the details to the underlying thread. Our new perception will be synthetic, universal, impersonal.

Since the Teaching is not new or incomplete but tested and tried, there is only one correct interpretation for each tenet. The applications of the tenets are as varied as the individual characters of men. Since each student must learn for himself, we must needs study first to find out what the Teachings are. Since we need to gain an unfoldment of consciousness we must find out our limitations, our own idiosyncrasies, prejudices and preconceptions, for these will otherwise cloud our judgment. Each of us at first will judge the statements from the standpoint of our own knowledge, experience and consciousness; hence the need to pierce through these and expand our perceptions through study, practice and reflection.

First let us look at ourselves. Each of us is the product of our own age and civilisation and bound by their limitations. However much, in our conceit, we may fight against the statement that "Outside such initiation for every thinker there will be a 'Thus far shalt thou go and no farther,' mapped out by his intellectual capacity" (*The Secret Doctrine*, I. 326), yet it is true. The barriers between the spiritual and the material worlds are broken down at times, under cyclic law, and more facts and mysterious knowledge are given out to mankind; and also when the individual cycle permits it, the student is "initiated into perceptive mysteries." But to reach the latter stage, "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally." (*Ibid.*, I. 167)

How shall we begin to know ourselves, to see our limitations and prejudices and preconceptions? We are told that man cannot know himself save through his own shadows cast on Nature, and by the apperception of the reflections which Nature projects in and on him. To understand what we see we must impress our minds with two statements: (1) The only living eternal Reality is Parabrahm; and (2) The radical unity of all essence, from star to mineral atom, between man and planet, and between the various parts of man.

Every human being is a manifestation of Deity. It is therefore possible for every human being to become one with the Infinite. Through the radical unity of essence of all parts of the Universe, man, who is the copy of the whole, contains within him centres through which all the forces of Nature may be operated.

Reflection on these ideas breeds faith and conviction; clear vision supplants argument and analysis; realisation of a truth is not provable to others.

Since there is this consubstantiality of essence and interdependence of the matter-form aspect of Nature, our efforts to understand must be linked with selfless service. In our efforts to reach union with the Divine we need to see the Divine in and through everything. Seeking that Divine, we see, faintly at first and more clearly as we go on, the causes behind the multitudinous effects. We see the Circle of Necessity which binds us to life; we see the One Law underlying all laws—Brotherhood; we see that in sacrifice and compassion lie immortal life; we see that through the knowledge of the Law we are free.

The energy of the Divine Will flows through us as we empty ourselves in the Ocean of Life.

> The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

OUR CIVILIZATION

"THE VERY GENIUS OF DESTRUCTION."—H.P.B.

Every student of Theosophy, who is aspiring and labouring to see the minds of men awaken to spiritual verities so that a better, a truly unselfish and a genuinely rational way of living may be found by modern humanity will welcome the excellent article which opens the March number of *Asia and the Americas*. It is entitled "Am I My Brother's Keeper?" and is written by Ananda K. Coomaraswamy who has lived for many years in Boston; he is an experienced observer of the modes and methods of Western civilization as also a thoughtful and scholarly expounder of the ideas of Eastern Culture; his work at the Museum of Fine Arts in Boston has won deserved praise.

The student of Theosophy will hear an echo of his own philosophy in these words:—

> If ever the gulf between East and West, of which we are made continually more aware as physical intimacies are forced upon us, is to be bridged, it will be only by an agreement on principles, and not by any participation in common forms of government or methods of manufacture and distribution.

Dr. Coomaraswamy's article is a scathing indictment of modern civilization and is reminiscent of H. P. B.'s—"Civilization, the Death of Art and Beauty" (reprinted in our Vol. VIII, p. 168, from *Lucifer* for May 1891), from which the above subtitle is derived. Dr. Coomaraswamy writes:—

> What you call your "civilizing mission" is in our eyes nothing but a form of megalomania.

He likens modern civilization to "a headless corpse" and says:—

> The bases of modern civilization are to such a degree rotten to the core that it has been forgotten even by the learned that man ever attempted to live otherwise than by bread alone.

This may well be called a prophecy come true; for what did H. P. B. say over thirty years ago?—

> Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial.

She also described modern civilization as

> canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics....Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due.

These extracts are especially meant for the Indian reader. In our cities the evil influence of modern civilization envelops the youth of both sexes. Catch phrases and shibboleths, aping of ill-cut clothes, bad manners and degenerating habits are popular among them,—all copied from the Occident. Almost all of these "educated" youths are ignorant of the very subjects they talk about—communism and socialism in politics, impressionism and symbolism in art, blank verse in poetry or progressive ideas in novel-writing. Their minds are not even Westernized—only Eurasianized, and the Eurasian mind is grotesque—a veritable horror. A Hindu who wears a Tilak mark and a felt hat is a ludicrous figure, as is the Parsi who joins his palms to salute in reverence his fire-temple with his topi on! We have seen these exhibitions of the Eurasian mind—and there

are worse. Indians clamouring for swa-raj will clear their own paths by reflecting seriously upon the evils of Eurasian mentality which delay the right progress of their country. To eat beef, to quaff alcohol, to smoke tobacco, to gab about communism and contraceptives are not the marks of culture and civilization.

India can become another Japan. Dr. Coomaraswamy well points out that Western civilization can "recognize its reflection in the Japanese mirror." H. P. B. saw this coming; her article speaks of the Japanese of 1891 as

> succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

Fortunately, this War is showing thoughtful Indians that the degradation of Japan is due to its folly of copying Western mechanisation and militarism. It is possible for India to become "civilized." It is possible for India to build arsenals and battleships. It is possible for India to "educate" her sons and daughters to be materialistic-minded and to turn out a million mechanics and several million bundles of gun-fodder. It is possible for India to give battle to the Occident and win Hongkongs and Singapores and Pearl Harbours. Then what?

Let our remarks not be misunderstood. We recognize at its true worth the West. Theosophy teaches us to discern the good, the beautiful and the true in Western as in Eastern civilization. There are evils and uglinesses and falsehoods in the latter and not only in the former. Thousands of Hindu sannyasis and thousands of Muslim faquirs are a heavy charge against the real progress of the country and they stand at the other extreme from those blighted with Eurasian mentality. Damage done in the name of hoary tradition is as great as that done in the name of progress. Religious bigotry rooted in ignorance of Holy Writ leading to disunity and strife disgrace the National life, and blind belief and credulity degrade personal character, narrowing the mind and corrupting the heart.

Theosophical and spiritual truths cannot penetrate the Eurasian mentality. Nor can it penetrate the consciousness of the religious who fancies himself a mystic but who has only charged himself with the jargon of sectarian mystification. Discarding religious superstition as well as irreligious superstition, the scientific philosophy of Theosophy has proven itself capable of elevating the mind and energizing the consciousness, so that its votaries can act with sweet reasonableness and helpful graciousness. Therefore it becomes one of the solemn duties of the Theosophical student to rid his own life of habits and customs, religious, social, communal, which he has not rationalized using the light of his Philosophy. He must set an example by becoming a "citizen of the world," expressing his intellectual knowledge about "the Self of all beings" and about true altruism as rooted in "the love of Self." Dr. Coomaraswamy's advice is worth spreading:—

> Principles, on which the "unspoilt" life of the East is still supported, must at least be grasped, respected and understood if ever the western provincial is to become a citizen of the world. Even the goodness of the modern world is unprincipled; its "altruism" is no longer founded on a knowledge of the Self of all beings and therefore on the love of Self, but only on selfish inclination.

A comparative study of the two articles mentioned above will prove serviceable to every practising student of Theosophy.

To imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view.

—H. P. B.

IN THE LIGHT OF THEOSOPHY

Dr. Thomas Barbour, Director of the Agassiz Museum in Cambridge (U. S. A.), who writes of "The Tests of Evolution" in the March *Atlantic Monthly*, declares that

> no one who thinks and has had a real chance to study modern paleontological material doubts the fact of evolution, but the mystery behind it all is deep and dark and as worthy of our worship, if you will, as it ever was....As man's knowledge of the mysteries expands, their magnitude increases and leaves the honest and candid man very humble in mind....Let him consider with awe the majesty of orderliness which to the humble-minded is the subject most to be respected within man's ken. Like the concept of infinity in time or space, this matter passes our understanding.

Genetics, he concedes, has thrown a flood of light on heredity and the mechanism of inheritance. But "this is a very different thing from throwing light on transformation, which is evolution." The explanation of new species to which he leans is that the first step in their origin is not a change of structure, but the formation of an isolated community, in which the specific characters develop. But how do those characters *originate?*

Dr. Barbour refers to "the extraordinary example of evolution" presented by the fishing frogs, deep-sea fish in which "the first element of the dorsal fin has been developed into a fishing rod." Sometimes it has at the end squirming filaments as bait; sometimes the end of the rod is luminous. Dr. Barbour writes:—

> To me it is absolutely impossible to see how the first step ever happened to take place: it is simply not explainable by any means at our command. The fishing rod had to be a good fishing rod before it served the fish any useful purpose at all. Now explain that if you can.

Theosophy accepts the challenge, though it would be premature to expect the modern scientist to accept the explanation that holds the clue to many of his problems. The evolution of form is inexplicable without the recognition that sentient beings—"the terrestrial spirits of Nature who form the aggregated Nature"—guide the process. They may be called "designers," but they are neither omnipotent nor omniscient. They are *Builders* working under the impulse given them by the One Life and Law.

> That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—it is the "designers" who direct the new evolution by adding to or depriving the species of certain appendages, either needed or becoming useless in the new environments.

Some interesting reflections on the complex nature of man appear in Mr. Robert Herring's editorial in the April 1943 *Life and Letters Today*. He objects to the cult of violence and simplicity, a tempting reaction of the writer to the tiredness a long war causes. The notion that everything can be simplified to terms of one's own self, the inability to appreciate qualities unlike one's own, leads to intolerance of differences. A dictatorship represents the apotheosis of simplicity, with "only one opinion, one voice, one vocabulary allowed." The cult of simplicity, Mr. Herring declares, is founded on a fallacy. Man, he insists, is not simple.

> Our tastes, perceptions, sensibilities increase in subtlety as we evolve. Our complexity is delicately adjusted and must be tended, not ignored. Man develops towards serenity; that is not achieved by sealing his powers, by making himself smaller, by denying and refusing to discipline those very nerve-ends by which he suffers but by which he also experiences and resolves. His serenity of action and being comes only through full acceptance of all that makes him what he is—tired, it may be, now; but only temporarily. And somehow, oddly and invariably triumphant as long as he remembers there is no victory in himself without vigil.

The almost infinite complexity of man is a corollary of the Theosophical proposition that "man reflects in himself all that he sees and finds in *his* Universe, the Earth." Man, in the words of Mr. Judge,

> mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is man.

The presence and commingling in man of physical, moral and intellectual forces—"magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental," are the very essence of our being. Man must indeed, as Mr. Herring writes, accept fully all that makes him what he is. But he must also, as Mr. Herring implies, determine with which of his powers and faculties to range himself for victory against the rest.

Western readers, shocked by reports of missionaries and propagandists on conditions of life among the poor of India, are recommended to read *Our Towns : A Close-up*. This is the report of a survey by the Hygiene Committee of the Women's Group on Public Welfare (England), in association with the National Council of Social Service, recently published by the Oxford University Press. The Introduction does well to warn that it is "addressed to readers with stout stomachs and an appetite for facts, including the unpleasant."

In her Preface the Rt. Hon. Margaret Bondfield, Chairman of the Group, hopes that "this book will be the last of its kind" and the moral of the experience she draws is this :—

> May we learn the lesson that it is not high spots that are required so much as continuous common-sense work day by day—using the power of the law where it is adequate ; extending this power where needful, but always working to secure co-operation between authority and the citizen for the sake of the community.

Attention was forcibly drawn to slum conditions by the evacuation of 1939. It washed much human flotsam—disease, filthy habits, unrestraint and all—out of the slums into neighbourhoods and homes whose standards and customs were as different as light is from darkness. It served, as the authors rightly suggest, as "a window through which English town life was suddenly and vividly seen from a new angle."

The report lends new point to the desirability of setting one's own house in order before undertaking the straightening out of one's neighbours' houses. The unsavoury conditions of life among the extreme poor, as described in this report, do not seem very different from those prevailing when H. P. B. wrote in 1889 of the slums "that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy." Is it not high time that part of the misguided effort wasted on the reluctant "heathen" be directed to the cleaning up of these open sores of Western civilisation ?

IMPORTANT NOTICE

The editors and publishers of this magazine regret that they are compelled by existing conditions to raise its annual subscription.

THE THEOSOPHICAL MOVEMENT will begin its fourteenth volume next November. The yearly subscription for that volume will be Rs. 2/- in India, $1 in the Americas and 4s. in Great Britain (and its equivalent in Europe), Australia, New Zealand and South Africa—post free. Single copy at Annas 2—postage extra. Prices for old volumes and single copies vary and will be given on enquiry.

We should appreciate it if the subscribers who have already renewed their subscription for Vol. XIV at the old price would kindly send us the necessary balance to cover the full subscription at the new rate.

U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* . H. P. BLAVATSKY
2. *What Theosophy Is* . . . H. P. BLAVATSKY
3. *Universal Applications of Doctrine* and *The Synthesis of Occult Science*. . . . W. Q. JUDGE
4. *Castes in India* . . . . . D.K.MAVALANKAR
5. *Theosophy Generally Stated* W. Q. JUDGE
6. *Karma* . . . . . W. Q. JUDGE
7. *Ormuzd and Ahriman* . . H. P. BLAVATSKY
8. *Reincarnation in Western Religions* . . . . . W. Q. JUDGE
9. *Reincarnation, Memory, Heredity* . . . H. P. BLAVATSKY / W. Q. JUDGE
10. *Reincarnation* . . . . . H. P. BLAVATSKY / W. Q. JUDGE
11. *Dreams* . . . . . H. P. BLAVATSKY / W. Q. JUDGE
12. *Mind-Control* . . . . . D.K. MAVALANKAR / W. Q. JUDGE
13. *Mediatorship* . . . . H. P. BLAVATSKY
14. *H. P. Blavatsky* . . . . W. Q. JUDGE
15. *On The Secret Doctrine* . . H. P. BLAVATSKY / W. Q. JUDGE
16. *The Secret Doctrine Instructions* . . . . . W. Q. JUDGE and others
17. *Truth in Modern Life* . . H. P. BLAVATSKY
18. *Culture of Concentration* . W. Q. JUDGE
19. *Hypnotism* . . . . . H. P. BLAVATSKY
20. *Kosmic Mind* . . . . H. P. BLAVATSKY
21. *Overcoming Karma* . . . W. Q. JUDGE
22. *What Are the Theosophists?* H. P. BLAVATSKY / *Some Words on Daily Life* . A MASTER OF WISDOM
23. *Christmas* . . . . . H. P. BLAVATSKY
24. *Cyclic Impression and Return* W. Q. JUDGE
25. *Memory in the Dying* . . H. P. BLAVATSKY
26. *The Origin of Evil* . . . H. P. BLAVATSKY
27. *The Fall of Ideals* . . . H. P. BLAVATSKY
28. *On the New Year* . . . H. P. BLAVATSKY
29. *A Master's Letter*
30. *Karma—The Compensator* . W. Q. JUDGE
31. *"Let Every Man Prove His Own Work"* . . . . H. P. BLAVATSKY
32. *The Dual Aspect of Wisdom* / *Who Possess Knowledge?* . H. P. BLAVATSKY
33. *The Great Master's Letter*
34. *Living the Higher Life* . . W. Q. JUDGE
35. *Theosophy and Education* . H. P. BLAVATSKY
36. *Musings on the True Theosophist's Path* . . . . W. Q. JUDGE

Texts for Theosophical Meetings

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
Raja-Yoga or Occultism
The Voice of the Silence
Five Messages to Theosophists

By W. Q. JUDGE

The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Because
Eternal Verities
"No-Man's-Land"
The Laws of Healing—Physical and Metaphysical
Where Are the Dead?—Theosophy vs. Spiritualism
Index to The Key to Theosophy
Index to The Secret Doctrine
The U. L. T.—Its Mission and Its Future

MAGAZINES

Theosophy — Los Angeles XXXIst volume
The Aryan Path — Bombay XIVth ,,
The Theosophical Movement ,, XIIIth ,,

Prices may be had on application to the United Lodge of Theosophists.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES, CALIFORNIA, U. S. A.	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.	22 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.	Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.	505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.	32 North Central Ave.
PASADENA, CALIFORNIA, U. S. A.	329 East Green Street
PHILADELPHIA, PA., U. S. A.	2012 Delancey Street
WASHINGTON, D. C., U. S. A.	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA	424 Richmond Street
LONDON, ENGLAND	17 Great Cumberland Place, London, W. I.
PARIS, FRANCE	14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND	24 Vondelstraat
PAPEETE, TAHITI	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA	Putla House, Bhaudaji Road
BANGALORE CITY, INDIA	" Maitri Bhavan, " 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street

Printed and published by Kishansingh Chavda at Sadhana Press, Raopura, Baroda, India, for Theosophy Co. (India), Ltd., 51, Mahatma Gandhi Road, Fort, Bombay.